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PRINCIPLES OF FRENCH REPUBLICANISM
ESSENTIALLY FOUNDED ON
VIOLENCE AND BLOOD-GUILTINESS,

A SERMON,

PREACHED ON SUNDAY, THE 26TH OF OCTOBER, 1793,

IN THE
CATHEDRAL CHURCH OF WINCHESTER.

OCCASIONED BY THE MURDER OF
HER MOST CHRISTIAN MAJESTY.

"WHEREFORE THUS SAITH THE LORD GOD, WOE
"TO THE BLOODY CITY!"

EZEKIEL.

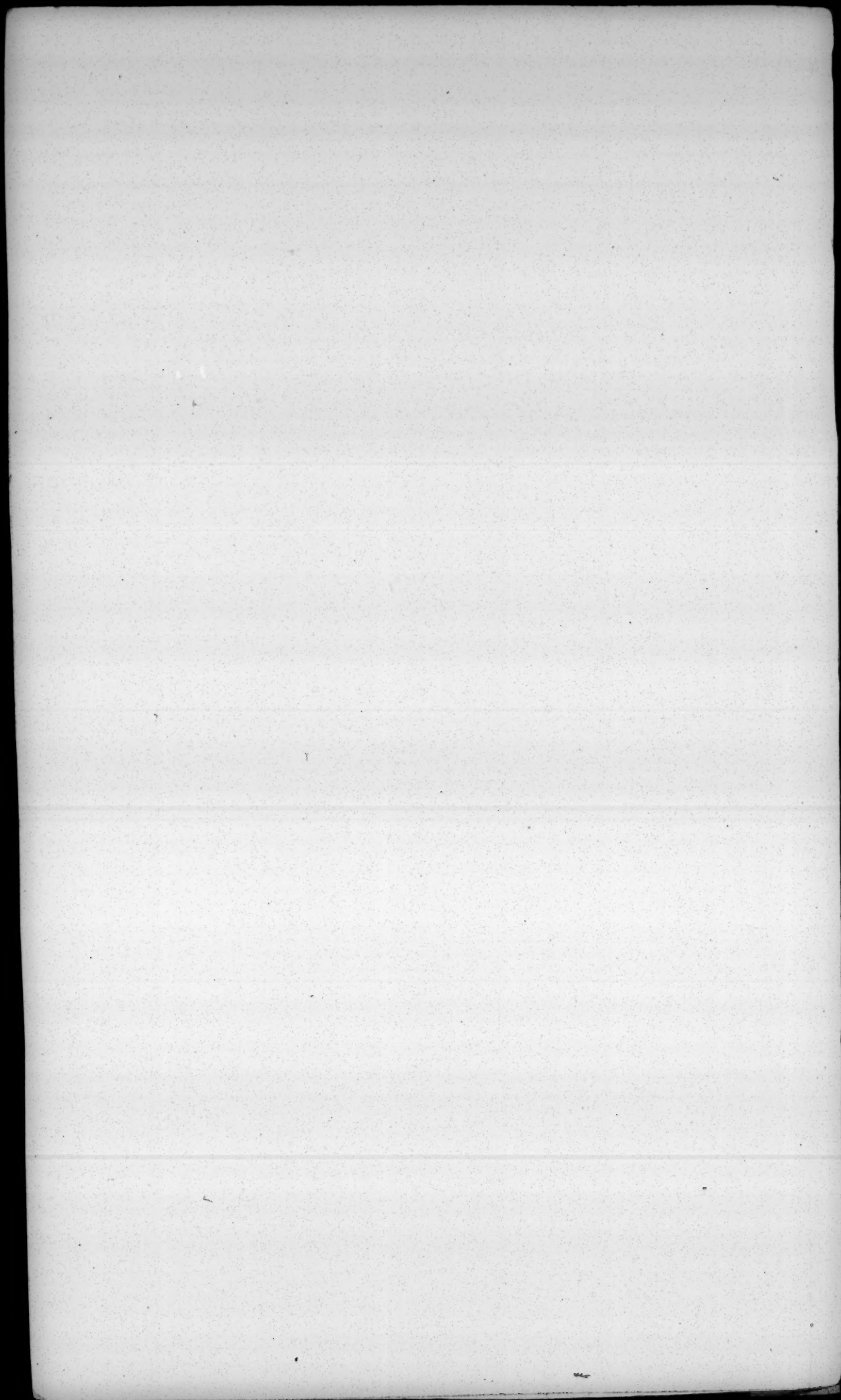
By THOMAS RENNELL, A. M.
PREBENDARY OF WINCHESTER,
AND RECTOR OF ST. MAGNUS, IN THE CITY OF LONDON.

THE SECOND EDITION.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, NO. 62, ST. PAUL'S
CHURCH-YARD; AND P. ELMSLY, STRAND; AND J.
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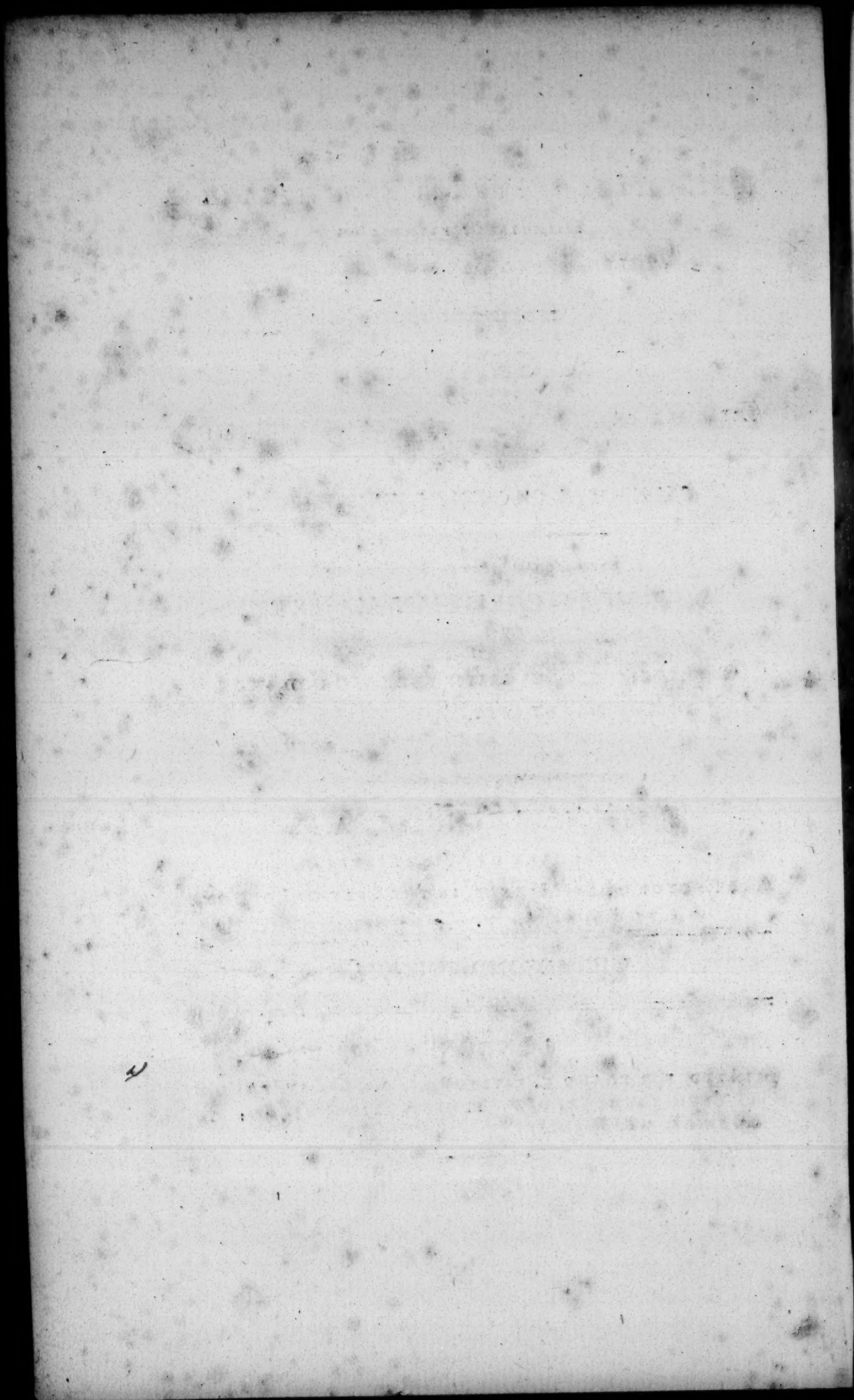
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A SERMON, &c.

EZEKIEL, CH. XXIV. 6. AND PART OF 7.

“ WHEREFORE THUS SAITH THE LORD GOD, WOE
“ TO THE BLOODY CITY! TO THE POT WHOSE
“ SCUM IS THEREIN; AND WHOSE SCUM IS NOT
“ GONE OUT OF IT!—BRING IT OUT PIECE BY
“ PIECE; LET NO LOT FALL UPON IT. FOR
“ HER BLOOD IS IN THE MIDST OF HER; SHE
“ SET IT UPON THE TOP OF A ROCK.”

THE threatenings of God which we find directed against NATIONS in the Holy Scriptures, are if possible more awful and alarming even than those against INDIVIDUALS. Individuals indeed, when once abandoned to their own ways are not often recalled to righteousness; but Nations still seldomer.

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We have many instances in the Scriptures, in which particular men have been by God's grace happily alarmed and arrested; but Nineveh is almost the only instance of the warning of Almighty God operating upon a community so far as to bring it to repentance. Babylon and Tyre among the Heathens persisted in their crimes 'till their punishment overtook them. Nay, God's own peculiar people and city could be warned by no instructions, examples, or threatenings. They refused to edify a sinful world by their repentance; therefore their *utter destruction* vindicated the ways of God to MAN.

Brethren, it is the peculiar duty of the Ministers of the Gospel under the *severest penalties* to bring as often as occasion shall require these threatenings home to the hearts of their hearers. Those that indeed love their flocks, those who seek not THEIRS but THEM, will find this sense of duty quickened by AFFECTION, in dangerous and difficult times.

times. They will have no rest to their eyelids while they have omitted to warn their hearers to *flee from the wrath to come.*

The present times, which are more awful than any since the destruction of Jerusalem, absolutely require, that watchfulness on their part, and attention on yours, should either avert those national calamities which hang over us, or if we should perish in them, that we so deport ourselves “*as to be found worthy to stand before the Son of Man.*”

Let us enquire then in the following Discourse into the nature of the sin of BLOOD-GUILTINESS in a NATION or COMMUNITY, the Consequences which are attached to it, and the Principles and Doctrines from which it originates.

Man undoubtedly was created to love, cherish, and comfort his brethren. This he would undoubtedly have done, if he had not fallen from God—if our first parents had

not rebelled against their kind Benefactor, in returning the rich bounty of the Almighty by an act of foul and direct rebellion. Had they and their posterity remained in the paradisiacal state, DEATH and SIN would never have had existence. The presence of God would have shed perpetual comfort, and the love of each other sprung spontaneous in every child of Adam. No human LAWS, or MAGISTRATES, or PUNISHMENTS would have been necessary, had God been obeyed, and HIS law kept. But after man had fallen, his wicked appetites broke loose, discord ensued, and the first crime upon the catalogue is MURDER.

From this time the existence of Magistracy and Laws became necessary. It is upon COMPULSION only that man, COLLECTIVELY considered, is prevented from being the enemy of his kind.

But God Almighty even here did not desert him. Though by sin he was degraded, yet even this state of degradation was not meant to

to be a state of perpetual bloodshed and disorder. GOD instituted LAWS and CIVIL GOVERNMENT. By HIM *Kings reign and Princes decree justice.* This ordinance whoever rashly resists, *resists the ordinance of God.* When men resist Civil Governors, I am bound to tell you, that they take a most AWFUL CHARGE upon themselves. That Government must be corrupt *indeed* which will warrant this; and should any motives of private interest, of private passion, of distress of circumstances, lead men to subvert law and order, these at the dread tribunal of God must stand under the deep die of BLOOD-GUILTINESS. And if the guilt of the blood of *one man* is enough to plunge us into irretrievable misery, what must be the state of those, whose conduct, whose principles, and whose designs have led to the death of THOUSANDS and TENS of THOUSANDS!

I am ready to admit that the very same awful caution extends to KINGS and other CIVIL

GOVERNORS as well as to SUBJECTS, and that in the sight of God the life of the poorest Peasant is equally precious with that of the proudest Monarch. By God's law Monarchs will be judged as well as the lowest of their subjects, and every action brought before that dread tribunal, before which we must all stand.

But the sin of BLOOD-GUILTINESS, as we have most INSTANT and lamentable experience, may be likewise attached to SUBJECTS. When men from indirect motives withstand a JUST and EQUAL Government—when they spread groundless discontents—when they vilify the persons and misrepresent the motives of Kings, and those in authority, they then resist the powers that be, and shall receive unto themselves *damnation*. The word, in spite of every palliative, is strong and emphatical; but not more marked and distinct than the crimes of such men. To ABSOLUTE PERFECTION neither Civil Government or Civil Governors can possibly be brought;

brought; and if the IMPERFECTIONS of these are to be the cause of tumult and insurrection, assuredly bloodshed and disorder must be universal and perpetual over the whole face of the earth. By God's blessing we live under a Government NEARER to perfection, confessedly and avowedly, than any of which record has reached us. But yet perhaps a more perfect form of polity may be imagined by speculative men, although, if the experiment were tried, it would not practically be obtained.

To stimulate then men to acts of resistance to Magistrates, because IMPERFECTIONS remain in any form of Government, is surely to resist the ordinance of that God, who never INTENDED to bestow ABSOLUTE PERFECTION on any systems of laws here below. So many circumstances must concur and conspire to render a substantial change salutary and beneficial to a community AT LARGE, that a WISE man will *hesitate*,
and

and a GOOD man *tremble*, in taking any part in the subversion of the Government under which the providence of Almighty God has placed him. A man who really fears God, and who esteems himself accountable to him, will, if he ever consents to measures of the slightest innovation, *take good heed to his ways*. Not only his actions, but even his WORDS will be guarded. He will consider, that for every step he takes, not only originating in passion and fraud, but even in precipitation and inadvertency, he stands accountable for every consequence which may result from them. His prayer to God will be, early and late, public and private, “ *Deliver me from Blood-Guiltiness, O Lord!*”

Nor will this caution and tenderness of conscience be exercised with regard to HIMSELF only, but likewise to ALL those with whom he communicates his actions and designs. He will most diligently watch, that neither Mendicancy, Malevolence, or
Grasp

Grasp of Power, constitute any part of THEIR motives, any more than his own. He will be little inclined to think, that the profligacy, profaneness, systematic libertinism, *abject impudence*, and debased habits of abandoned Gamesters, CAN work out political purity and reformation. He will recollect, that *Rebellion is as the sin of Witchcraft*—that it comes in its first origin in very plausible shapes, but that its progress is marked in disorder, blood, and despair. He will never lose sight of this important truth, that the BEGINNERS of *these* specious measures of reform and renovation are answerable for all those atrocities to which the worst men, who have intrenched themselves under their authority, character, and influence, may, in the usual and natural progress of such events, afterwards proceed.

But, alas! how widely different from such conscientious circumspection do we find the conduct of those who have been in all ages
in-

instrumental in projecting systems of innovation and change !

Pride and Petulance, Rancour and Spleen*, Lust of Lucre, and Fear of Justice, the Pressures of Poverty and Restlessness of Guilt, have to compass their ends, induced men to set at *naught* the groans, and tears, and agonies of the numerous victims of social discord and civil commotion. Such have been, I repeat it, in ALL AGES, the scourges of mankind, scattering desolation and destruction over the moral creation of God.

If we may trust the uniform tenor of historical record, no description of men ever existed, in whom all pity for the sufferings of mankind, all fear of the retributive justice

* In the strong and pregnant language of Tacitus—
"LIBIDO SANGUINIS ATQUE HIATUS PRÆMIORUM."—
Hist. l. 4.

of *Almighty God*, have been more completely and invariably extinguished, than in those who have assumed the characters of popular leaders, and peculiar assertors of the rights and privileges of their fellow citizens. Who have been less scrupulous of the means by which they accomplished their ends? Who have waded thro' more blood, either to obtain or to preserve their booty, their power, their elevation? What Tyranny more implacable in the sacrifices with which it gorged itself, than the stern ferocity of MARIUS, the mock clemency of CÆSAR, the proscriptive libertinism of ANTONY, or the cool, digested, murderous determination of CROMWELL? Every one of these in their day pretended to be lovers of their country—they *duped*, they *plundered*, they *oppressed* it.

Let us then beware how the plausible pretences of any set of men so operate upon our passions, as to render us insensible of the stain of *Blood-Guiltiness*—of the crime of being accessory to a subversion of those laws

and that order in this land, which are at this moment, as for above a century past, our ornament, our distinction, and our safeguard. Nothing can surpass the GUILT of such an attempt, except the FOLLY of it.

The FOLLY of it is prominent indeed, but in none more than in the first authors of delusion and discord—because history proves, and recent experience most awfully confirms that proof, that in this system of crimes, the first perpetrators, by the just designation of Almighty God, are invariably the first and severest sufferers *. *They* incur the guilt, but *others* reap the fruit of their machinations. Nor is it enough for the well-intentioned to answer, that they only intend a *Reformation* of the Government, and not its *Subversion*—from similar pretences all insurrections have originated.

* Vide Note A at the End.

The

The GUILT of it, permit me to say, is at the present crisis of a deeper and more aggravated complexion, than at any former period in the annals of mankind. To disclaim, with studied scorn, all reverence for the superintending Providence of Almighty God—to reject with mockery every apprehension of a judgment to come—to harden the murderer, by telling him by public authority, that after death his crimes and conscience will be buried in eternal sleep—all this has not been the ACCIDENTAL CONSEQUENCE, but the BASIS and ESSENTIAL PRINCIPLE of (what the POVERTY of language obliges me to call) the political system of those wretched regicides, who are alternately threatening mankind with *the contagion of their principles*, or appalling them by the horrors of their crimes.

God knows, that in this state of sin and misery, of change and calamity, the page of history shews how much man has *corrupted his way before God*, and with what *violence the*

earth has at all times *been filled*. But to the scenes which have been exhibited, and are still exhibiting in France, no parallel occurs to the astonished mind! Whether we view the extended scale on which this scheme of massacre was projected, the steady and relentless severity with which it has been pursued, the principles and passions from which it originated, or the spirit of calm, SPORTIVE, inventive barbarity with which it has been in thousands of instances executed *, experience, language, and even conception fail us! *The Angel of God hath poured out his phial on the rivers and fountains of waters, and they have become BLOOD.*

Surely these Horrors, however made familiar to us by recitals, to which for nearly four years we have been accustomed, received their ultimate consummation in the LAST ACT of their atrocity, which has just

* Vide Note B.

reached

reached us. As they before surpassed all former RECORDED FACTORS IN BLOOD, they have here outdone THEMSELVES. They have left their former guilt shrunk and contracted in its dimensions. The long avenues of misery, through which her persecutors conducted this defenceless Royal Sufferer, the successive gradations of misery she underwent, exceeding the former inflictions of it by nicely adjusted proportions—the SKILFUL barbarity with which in every stage of her conflict they contrived that the anguish of the mind should keep pace with that of the body—the use they made of those BLESSED NATURAL AFFECTIONS which God has implanted in the breast of a WIFE and a MOTHER, to give poignancy to every pang, by the spectacle of the lengthened sufferings of a murdered Husband, and Children torn from her to calamities ten thousand times worse than to death—the horrors of a dungeon, closed by a mock process, and an execution accompanied with the

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basest insults and indignities—above all, one unutterable instance of agonizing cruelty, by the bare mention of which HELL ITSELF WOULD BE POLLUTED!—all these combined circumstances leave but one sentiment of consolation to an ENGLISHMAN and a CHRISTIAN—That her Afflictions ARE ENDED! That she is now arrived at that peaceful haven, where *the wicked cease from troubling*, and where *the weary are at rest*; where *the prisoners rest together*, and *they hear not the voice of the oppressor*? where *God shall wipe away all tears from their eyes*, and *there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

But let it be well remembered, that it is not at ROYAL DIGNITY that this destruction ends; the same week, I believe the same day, which consummated the afflictions of this lamented victim, produced a decree from this same ruffian horde, for the razing to the ground of the second city in France in population

pulation and commerce, and the destruction of man, woman, and child, under the direction of Commissioners deputed by the Convention to direct and regulate this scene of massacre. Surely of this nation we may say, *Her blood is in the midst of her; she hath set it on the top of a rock.*

May Almighty God protect this favoured land from such HORRORS, and the PRINCIPLES which lead to them! Cherish this salutary truth!—That the cause we are now engaged in, is the cause of God and our Country, our Liberties and Property, our Wives and Children. It is the cause of the LOWEST, as much as the HIGHEST; for upon the issue of the present contest it must depend, whether *strangers shall eat up thine harvest and thy bread which thy sons and daughters should eat—whether they shall eat up thy flocks and thine herds—whether they shall impoverish thy fenced cities wherein thou dwellest with the sword—whether bloodshed, fire, and sword shall be brought among us by a relentless, vindictive*

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foreign

foreign foe, assisted by the most abandoned of our own countrymen, whose efforts have long been united for the reduction of this free and happy nation to a beggared, degraded, plundered province to these merciless enemies. Should they (which God in his mercy avert!) succeed in this enterprize, the voice of England would be like the *voice of the daughter of Sion, which bewaileth herself, that spreadeth her hands, saying, Woe is me now, for my soul is wearied because of murderers!*

Be warned then in time, my brethren and fellow subjects—think of our common country, which holds forth its imploring arms to you!—think of the dangers and horrors to which every stage of these detestable doctrines exposes those whose affection God has wound closest round your heart—think of the memory of your forefathers, who have delivered down to you the spirit of firm loyalty and rational liberty, as inseparably and essentially united—think of that HOLY RE-

LIGION

LIGION you profess, the sole refuge and consolation of desponding humanity, and the only cement of that mutual compassion and benevolence which can make this short and precarious life for a moment tolerable—think of that heavy anguish and guilt, which in the HOUR OF DEATH and DAY of JUDGMENT any participation of principles leading to a rejection of God, and the incalculable destruction of his creatures, must accumulate upon your heads—think of the *signal* and *speedy* vengeance with which Divine Justice hath most distinctly and successively visited most of the individuals who have been forwardly employed in this diabolical work—THEN, if you can set these most awful objects in array before you, I doubt not your determination and conduct will be that of CHRISTIANS and ENGLISHMEN! I fear not THEN the artifices by which these pretended Apostles of Liberty, and Apologists of real Massacre, are endeavouring to pave their way to Plunder, Usurpation, and Atheism*.

* Vide Note C.

Brethren,

Brethren, let your intercession be frequent and fervent, that the great and tremendous God, whose Providence we acknowledge, whose Mercy we adore, whose judgments we dread, in whose Gospel we repose, may grant Success to those Councils, and Victory to those Arms, which have no other object in this necessary and defensive War, than to restore peace and order in France, and to secure and perpetuate the blessings and comforts of civil society to every nation in Europe.

APPENDIX.

NOTE A.

TO this purpose it was pertinently observed by one who with great shrewdness and powers of genius detected and exposed the mock patriotism of his own times—
“ *The experience of all ages might let them know, that they*
“ *who trouble the waters first have seldom the benefit of the*
“ *fishing: as they who began the late rebellion enjoyed not the*
“ *fruit of their undertaking, but were crushed themselves by*
“ *the usurpation of their own instrument.*”—DRYDEN.

NOTE B.

Many of these instances have been related to the Author by various members of that venerable College of French Ecclesiastics now inhabiting the *King's House* at Winchester. Their testimony has been confirmed (if indeed the testimony of men, who have sacrificed every thing to conscience, can need any confirmation) by divers of our countrymen, who have been witnesses of this refined cruelty,

cruelty, to which neither *age* or *infancy*, sex or sanctity, or any other circumstance which has arrested the hand of almost all ruffians hitherto recorded, has interposed the smallest obstacle. As the Author has been led to an incidental mention of these afflicted men, he cannot but observe that he feels himself **IRRESISTIBLY** called upon to pay that homage to their virtues, which a close observation of their character, and an extended acquaintance with many individuals among them, have enabled him to do, in the course of the discharge of his duty as Inspector of the House; an office with which, in conjunction with six other Gentlemen of the place, he has been honoured by the Committee of Subscribers. He is persuaded that he speaks the sentiments of all his Colleagues in that respectable office, when he says, concerning these persecuted Martyrs, that to their most edifying and exemplary Piety, their calm and chearful Resignation, their warm and **EXUBERANT GRATITUDE**, it is impossible to bear too **STRONG** a testimony. Great will be the refreshment of every pious observer, that amidst those scenes of guilt and blood with which the earth is deluged, that amidst the decay of religious principle which every where abounds, he can find some circumstance of consolation on which he can rest, and that even in these *latter times* God hath not left himself *without witness here on earth*. Every Christian heart must *rejoice with exceeding great joy*, that these venerable Exiles have found that refuge and protection in this land of **TRUE LIBERTY**, which was denied to their virtue and constancy in their own.

own. To such a heart it will be a source of inexhaustible comfort to reflect, that to these objects of compassion and esteem the English nation, in conformity with its hereditary character, its antient GOOD NATURE, in the spirit of true PROTESTANTISM, and in the principles of its most Evangelical Church, has opened its arms, and extended its bounty—that it has forgotten, when charity and benevolence was called for, all differences of religious opinion, all mean suspicions and ancient rivalry!—that it has bound up their wounds, soothed their sorrows, and supplied their wants. The dispensations of Providence are indeed most awful and wonderful! The times in which we live teem with them! To that Providence it cannot but be ascribed, that these poor Sufferers should, in addition to the national bounty, have experienced the fostering hand, assiduous care, and maternal tenderness of a powerful Benefactress, whose residence at Winchester was but occasional and temporary. Concerning this most excellent Personage, it is difficult indeed to speak! but to those who have ever witnessed her condescending goodness, it is more difficult to be silent! I cannot refrain from observing, that her whole conduct and every action of her life demonstrates to those of high rank and great opulence what awful talents are committed to their charge; and how conducive to *real happiness* both these may be rendered, by directing the one to the furtherance of virtue and piety, and the other to a course of active and systematic benevolence. When the residence of the MARCHIONESS OF BUCKINGHAM at this city ends, every lover of religion, and every child of sorrow and calamity, will follow her with tears and benedictions!

—*When the ear heard her then it blessed her, and when the eye saw her, it gave witness to her—May the blessing of him that was ready to perish come upon her!*—(JOB.)

NOTE C.

It was very early in the French Revolution that the principles, which have since had their *perfect work*, developed themselves. MASSACRE and ATHEISM, at its very first commencement, stood in VERY BOLD RELIEF. It must be a matter of astonishment then, that a Christian should for a *moment* suppose that the *counsel* of those *could stand* who gloried in the title of the Disciples of Voltaire and Rousseau, open blasphemers of God and his Gospel, nay even of those principles of natural religion, of which Heathenism itself was not devoid. Can the Deity ULTIMATELY prosper the designs of those who have denied him with deliberate scorn and sportive insult? God hath accordingly swept away their work,* and visited in a most exemplary and signal manner the original architects of it, by the necessary effects and operation of their own principles: Most of these have fallen by the hands of their own disciples in Atheism, and underworkers in Butchery and Pillage. But now, when (without a possibility of doubt) *the tree is known by its fruits*—when every subsequent epoch has been written in blood—when Atheism is the boast, and Murder and Extermination the DIRECT PROFESSION of French Republicans, what Judgment *must* be formed of those efforts which have, in more than one

* This alludes to the first Constitution, and its authors.

instance, been made to recommend an union with such men, under the shallow, miserable pretences of peace and *philanthropy*. With what design *can* we suppose that these topics have been introduced in the most sacred of all places?—that attempts have been made to mitigate or palliate in the *House of God himself*, the crimes of those who have rejected him?—and to insinuate that the end of the present just, necessary, and defensive war, is that of ambition, cruelty, or tyranny? What the MOTIVES of such conduct may be; if it has been rightly represented, God only can judge; but the TENDENCY of it is surely to turn the arms of the soldiery upon those whom they are engaged to obey and defend, to produce indefinite confusion and bloodshed, and the utter subversion of that state of order and true liberty which exists in this kingdom. But I confidently hope, that however such doctrines might find currency among a frivolous, conceited, and cruel nation, that an English soldier, peasant, or manufacturer, will not easily be brought to relish that flippant, declamatory, and poisonous froth, by which a CHABOT, a GREGOIRE, and a FAUCHET have habituated and assimilated the minds of their countrymen to barbarous and relentless carnage. It will be clearly discerned by the sober understanding of an Englishman, how ill Principles of *Fraternity* accord with those of *Plunder*, *Peace* with *Massacre*, or *Evangelical Charity* with that ferocious *Atheism*, which has hurried thousands before the tribunal of God with daggers in their hands, and blasphemy in their mouths.

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